

THE CHRISTIAN CENTURY



Vol. XXXII

November 11, 1915

Number 45

Not Untrue, but a Truism

Editorial

The New Testament Church and the Modern Church

By Irving S. Chenoweth

Reginald J. Campbell

By Leslie W. Morgan

A Prayer for Sunday Morning

By Walter Rauschenbusch

STAT. ST. AON

CHICAGO

Subscription—Subscription price, \$2. If paid strictly in advance \$1.50 will be accepted. To ministers, if paid strictly in advance, \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
IN THE INTEREST OF THE KINGDOM OF GOD

Expirations—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Change of address—In ordering change of address 'give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-denominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly un-denominational institution. It is organ-

ized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy

organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

DISCIPLES PUBLICATION SOCIETY 700 EAST 40th STREET, CHICAGO

Dear Friends:—I believe in the spirit and purposes of The Christian Century and wish to be numbered among those who are supporting your work in a substantial way by their gifts.

Enclosed please find Name.....
\$..... Address

Ten Big Reasons Why

BETHANY GRADED LESSONS
are being adopted by so many of the best schools among Disciples.

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

SEND FOR RETURNABLE SAMPLES.

DISCIPLES PUBLICATION SOCIETY
700 E. Fortieth St. Chicago



Some Title Pages from the Bethany Graded Lessons
There are 120 periodicals in this series.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

NOVEMBER 11, 1915

Number 45

Not Untrue, But a Truism

"WHY DO WE HEAR SO MUCH LESS PREACHING OF 'FAITH, REPENTANCE, CONFESSION AND BAPTISM' THAN WE USED TO HEAR?"

That is a very common question in the mind, if not on the lips, of those whose connection or acquaintance with the Disciples' movement extends back twenty-five or more years.

That we do not hear the formula expounded so frequently and with such conviction as in the earlier days, is a fact that no one will dispute. These four steps that marked the "way of salvation" constituted the sum and substance of nine-tenths of the preaching of our Disciple fathers.

You could count pretty surely on hearing the "faith, repentance and baptism" formula expounded, no matter from what text the preacher took his theme. But nowadays one can scarcely detect any difference between their preaching and the preaching one is accustomed to hear from the pulpits of other churches.

Many preachers go from year end to year end without making a single reference to "faith, repentance, confession and baptism."

Some preach it occasionally, confessing that they do so in order to satisfy three or four or a dozen souls in the congregation whose minds were cast in the older mould and to whom this formula conveys an almost magical suggestion.

Amongst a small minority of Disciple pastors it is still regarded as an important and urgent theme. These pastors are usually found in the more remote or less progressive communities, and are, as a rule, a type of men who still live in the controversies of a past generation.

Almost without exception it may be said that among those ministers who have enjoyed the privilege of a liberal education the "faith, repentance, confession and baptism" formula is regarded with indifference. By some of these it is, unfortunately, regarded with disrespect.

In considering why this very radical change has come over the preaching of the Disciples a sharp distinction must be made between the formula and the contents of the formula. To say that the formula, "faith, repentance, confession and baptism" is not nowadays preached as it used to be, is not to say that faith is not preached or repentance or confession or baptism.

No distinctiveness ever attached to the Disciples in respect to the preaching of faith or repentance or confession or baptism. All evangelical churches have been as faithful as Disciples in proclaiming these evangelical themes.

But the grouping of these items into a formula for the purpose of illuminating the pathway of conversion was a distinctive device of the Disciples of Christ.

♦ ♦

We can best understand the present-day disuse of the formula if we ask how it came to be used in the first place. For this purpose a little history will have to be recalled.

Walter Scott was an evangelist preaching in the Western Reserve of Ohio seventy-five years ago. He found men's minds filled with a sort of superstition about conversion. The preachers of the time were Calvinists. They held that a man cannot come to God until God by a kind

of miraculous visitation effectually enables him. Faith is impossible, repentance is impossible, forgiveness is impossible until God vouchsafes some specific "experience" to the soul. This "experience" attests the soul's forgiveness.

Of course this kind of teaching left many souls in deep agony. They wanted forgiveness but they had received no divine visitation. Even among those who could testify to a "Christian experience" there was ever a lurking doubt as to its divine reality.

But Walter Scott declared that God was not holding any soul at bay, that He had made complete provision for all men and was yearning for all to come to Him.

A man's salvation, he declared, does not now depend upon some further special initiative on God's part, but upon the faithful obedience of man.

Carefully studying his New Testament, Scott found that the way was marked by four steps—faith, which comes by hearing the divine Truth; repentance, the voluntary renunciation of sin; confession, the public expression of one's faith; and baptism, which he taught was the immersion of a penitent believer in water.

These steps were the way to God!

They represented man's part in salvation, just as Calvary represented God's part in salvation.

If a man met these conditions he need look nowhere else for an attestation of divine favor. God had promised forgiveness on these conditions; to look elsewhere for a sign that He had kept his promise was essential infidelity.

This formula was held to express the law of pardon. The incoming of a spiritual law meant the passing of superstition and magic and hysterics and all the agonizing of mourners' bench revivalism.

♦ ♦

Now, plainly, the reason we do not hear the formula preached today is because the false teaching it was meant to correct in the early days is itself virtually no longer heard. Practically, Walter Scott's view of conversion as the acceptance of God's will and obedience to it now obtains throughout the evangelical churches. The Calvinistic theory of conversion is practically unknown to our day. Men are not staying away from Christ in our time on account of any reason which the preaching of this formula would correct. They are staying away because they lack faith, or love sin, or are too cowardly to take a public stand with Christ's disciples.

The formula is not untrue. It is a truism.

It was tremendously and illuminatively true and pertinent in its time. But it is not relevant to anything in our time.

Men are not saved by such a formula except when they are being cheated out of salvation by the superstition it was designed to banish.

Disciples are grateful that a wholesome and rational view of conversion now so generally prevails that it is unnecessary for them to attack the teaching of their fellow Christians at this point.

It leaves them free to prosecute their essential mission of proclaiming and practicing Christian unity without the distractions that accompany theological debate.

Reginald J. Campbell

The Man Who Altered the Nomenclature of a Bogey.

BY LESLIE W. MORGAN

THE City Temple, London, is known to all Americans who travel, and to most who read. To many it has been a religious mecca, both from the days of Dr. Parker, who made it famous, and in the days of the Rev. R. J. Campbell who has maintained, or even increased, its fame. There is now to be a change in the ministry of the City Temple for the second time in forty-six years.

AT THE FAREWELL SERVICE.

I heard Mr. Campbell preach his farewell sermon to his Thursday mid-day congregation last week, and tried to hear him conduct his final service on Sunday evening, but in this I failed. Arriving in High Holborn a quarter of an hour before the service was to begin I found a throng on one side extending to the center of Holborn Viaduct bridge, and in the western direction, nearly to Holborn Circus, in addition to crowds in the vestibule and on the gallery steps. Despairing of gaining admission, and with the native American's instinct for bigness, reinforced by a similar instinct of a born Disciple for numbers, I paced the length of the waiting crowd (I learned as a boy on my father's farm to pace a quarter of a mile to the exactness of a yard) and by means of counting a section estimated the number at one thousand, and then hastened away to hear another preacher, concerning whom I may have something to say on another occasion; suffice it for the present to say that it was Dr. W. E. Orchard, who is trying an interesting experiment in an attempt to bridge the chasm between a ritualistic and a free service. Since an honest confession is good for the soul I may as well admit that before hurrying away curiosity got the better of my reverence and I slipped into the Parish church of St. Andrew, which has always been literally and figuratively overshadowed by the City Temple. There were perhaps fifty present at the service which was about to begin. The officials about the door looked somewhat worried as they saw the waiting multitudes outside the City Temple and extending far past the entrance to this church of the establishment—a people sometimes proud and arrogant in places where they dominate the situation.

A THIRTEEN YEARS' MINISTRY.

In the few words of farewell which Mr. Campbell spoke at his last Thursday's service, he mentioned that he had been responsible for that service for thirteen years, and for the full ministry of the City Temple for nearly as long. He has always regarded the Thursday service with particular affection, and it is then that he has been heard, as a rule, to the best advantage. He claimed, and quite rightly, that this service has been unique in all the world. For forty-six years it has been maintained in the heart of the world's metropolis, at the mid-day hour of a busy working day. Dr. Parker was responsible for it for thirty-three years, until just before his death he made special request that Mr. Campbell should take it over. I have seen congregations of varying sizes, but none that could be

called poor. In the early days of the "new theology" craze standing room was at a premium, and although of late years there have been no such scenes, the congregations have been such as might fill any minister's heart with laudable pride. At last week's service almost every sitting and standing space was occupied. If my memory serves me right the smallest congregations I have seen



Rev. R. J. Campbell.

were toward the close of Dr. Parker's ministry.

The reason for Mr. Campbell's resignation is that his strength is not sufficient for the strain of three services per week and the work of the City Temple being essentially a one man job it would be impossible for any one to be associated with him to share the burden. It is generally believed that Dr. J. H. Jowett will receive a call to the pastorate and quite as generally believed that he will accept. His acceptance would not involve any agreement with the theology of Mr. Campbell. The congregation has not been drawn together by a theology—except those who came during the fitful days of newspaper discussion and publicity—but by the charm of a personality and by a power to interpret the deep problems of human life in the terms of a practical yet mystical religion. The power of R. J. Campbell is best illustrated by the incident of a commercial traveler who gave his reason for going to the City Temple upon every opportunity, because when he came away he always heard "a voice" saying, "Jones, you ought to be a better man."

MR. CAMPBELL AND "HIGHER CRITICISM."

One theological feat for which Mr. Campbell will be remembered, whatever may be his future career, is his achievement in altering the nomenclature of a bogey, to the great relief of people of moderate mind who had become almost nauseated with tirades against "Higher Criticism." By the help, or hindrance, of the press he diverted the attack to the "New Theology." Those who were incensed by these vague and usually undefined things thought they were the same thing, and most people who cried out against them could not define either of them to save their lives, any more than could many who were charged with being affected by the heresy. I am reminded of an old lady who was a member of the church of which I was pastor a few years ago. It

was in the days of the ping-pong or table-tennis craze. It was suggested that provision should be made for the young people to play this game at a social gathering. This good woman was scandalized, and said she thought it was perfectly wicked to think of it. On the evening of the social the sewing circle, at which she was in attendance, had not closed when some of the young people arrived and began to play the game which had come under her ban. Watching it with great curiosity and interest for a time, she finally could contain herself no longer, and exclaimed—"That's a nice game! What do you call it?" She was a most saintly old soul, but this left her quite unsaved from both prejudice and ignorance. On more than one occasion after I had preached some of my most "advanced theories" and in my youthful ambition had hoped to be charged with heresy by some conservative hearer, she met me as I descended the pulpit and taking my hand in both of hers she said, with tears in her eyes: "It was perfectly lovely!"

IS HE A HERETIC?

It is generally believed, and probably not without warrant, that Mr. Campbell has swung back of late years towards a more orthodox position, although he probably never was so heretical as some of his one-time admirers and friends tried to make out when the heat of discussion was at its height and one by one they left him. It is probable also that he himself, under the lash of such men as Dr. Nichol of the "British Weekly," Dr. Forsyth, Principal of Hackney College, and the late Dr. Fairbairn, then Principal of Mansfield College, Oxford, all of whom tried to discredit the ability of one whom some of them at least had previously greatly lauded, went to the extreme in some of his statements.

I believe I wrote an account some years ago for The Christian Century of the "reconciliation" of Mr. Campbell with the Congregational Union, in which Dr. Forsyth took a prominent part. This reconciliation embraced a dramatic moment. The two were down to speak at the same session on kindred topics, not far removed from things over which there had previously been special dissension. In the course of Mr. Campbell's address he said, "Christ is my all and in all, he is the center of my life." When Dr. Forsyth rose he extended his hand to Mr. Campbell and said before the assembled company, "I give to you this hand of fellowship for we have all gladly witnessed your confession, 'Christ is my all and in all, he is the center of my life—I trust my sinful soul to him forever.'" Mr. Campbell said afterward that he did not remember using the latter clause, and was at first rather startled when Dr. Forsyth so quoted him, but upon second thought he had no desire to cancel the words. One of the points of special contention had been Mr. Campbell's definition of sin, a definition which some claimed was a practical denial of it.

HIS RETURN TO ENGLISH CHURCH.

At his last service in the City Temple Mr. Campbell intimated to the general public, what before had been revealed to

the members of his own church, and had, indeed, been announced in the public press, although unauthorized, that he was returning to the communion of the Church of England after twenty years in the free church ministry. This is a step which many of us free churchmen lament, although at which no one is greatly surprised. He had seriously considered entering the ministry of the Church of England upon leaving Christ church, Oxford, and he has always been a broad and catholic spirit. He spoke in his farewell of liking the freedom of the Church pulpit. One can scarcely conceive, however, of a greater freedom than he has been given from the pulpit of the City Temple—a freedom of which

he has spoken with appreciation; he has said, however, that he feels that he could not preach for another Congregational church after having ministered at the City Temple: and perhaps this means that he fears the same freedom would not be accorded. One cannot help wondering what Mr. Campbell's feelings will be when he once realizes by experience that it will be impossible, after his ordination to the ministry of the Anglican Church, for him to again occupy a Free Church pulpit—not even the pulpit of the City Temple. That he will feel this there is no question, if his oft-repeated statement is perfectly sincere, namely, that he refuses to say "good-bye" to his City Temple congregation,

that he hopes often to meet them and that no people will ever seem quite so dear to him as are they.

AT PRESENT AMONG THE SOLDIERS.

Mr. Campbell is returning to the field hospitals in France, where he recently paid a brief visit, and where he expects to minister amongst the soldiers for two months or so. After this he will endeavor, if possible, to regain his health by a period of rest, and then he is to be ordained—re-ordained—by the Bishop of Birmingham and will be associated in the services at the Birmingham Cathedral.

The New Testament Church and the Modern Church

BY IRVING S. CHENOWETH

Let us look on two pictures of the New Testament Church. The first is the picture, which many see, showing an organization formally launched at Pentecost consisting of the followers of Jesus, to whom was unfolded by the apostles the divine plan preordained for the salvation of men. This plan resolved itself into a Church with a fixed initiation for membership and with divinely ordained rules for organization which came through the apostles, principally Paul. This is a fixed order for all generations—a pattern for the Church in all ages, and any Church organized rightly must be so organized as to conform to this pattern.

But I see a different picture of the New Testament Church. In various towns companies of people were meeting together to talk over the life and message of Jesus; they ate together, spent evenings together; they broke bread after the manner shown by Jesus and listened to apostles and others who came with news from different congregations and with counsel of various kinds. There was a general state of confusion, there was excitement about the new faith, expectancy about the coming end of the world, enthusiasm over the new gifts of prophecy and of tongues and miracles. Beneath all this confusion and enthusiasm there was an earnest desire to know the truth, and earnest leaders—Paul foremost of all—sought to teach the truth and to bring order out of chaos.

IS A CHANGED ORDER NEEDED?

The whole order of the Church grew to meet actual needs; and from this are we not to infer that changed needs should find a changed order? The organization of the New Testament Church was the one the leaders conceived could do the work most effectively. And patterning our institution after theirs we must be guided by the same principle. Thus we will see in the Church of New Testament days not a pattern for the organization of the Church in all countries and for all ages, but groups of followers of Jesus seeking to meet the tasks outlined by his mission in his spirit.

Since that day conditions in the world have greatly changed, old needs have disappeared to give place to new and more complex needs. The functions of the Church and the spirit of its service



Rev. Irving S. Chenoweth, First Church, Philadelphia, Pa.

based on the message and life of Jesus, remain and will go on unchanged, but its methods and organization must change if its work is to be efficiently done.

CHANGES SINCE PAUL'S TIME.

The larger service rendered by women throughout the world, the greater freedom granted them by the very spirit of Christianity itself, their devotion to the Master has brought to the Church an utter disregard of Paul's injunctions concerning the place of women in the church. His emphasis upon order at the Lord's table has been received with favor and even increased in the Church because it is profitable for such a service and the old common meal idea has faded away. Many of his exhortations and his denunciations against current doctrines of that day we can understand only by minute study of the religious conditions of that day in literature far removed from our Bible. He expected gifts of miracles, tongues and prophecy to be granted a place in their meetings and our day does not expect these things. A division of the service needed by the church is recognized in some such form as these early Christians saw it, so we have retained the

officers corresponding to elders and deacons in all churches though their names may vary.

While the organization may vary, the functions of the Church remain the same throughout all times, and in order to organize a local church we must know what we are expected to do. There are three great functions of the Church: First, maintaining worship for edification; secondly, missionary activity; and thirdly, the care of the weak and dependent. These were the tasks of the early Church, and the early Christians sought the best ways in their small world to accomplish their mission. Paul was their great helper and counselor, and while he spoke for the needs of the church in that day he was gifted with such foresight and such sympathy with divine purposes that much of his advice has never been equaled and we profit by his words.

AT THE MISSION TASK.

Some of our work has outgrown the local congregation and to try to manage it as they did in Jerusalem or Corinth would be fatal and quite contrary to the spirit of the Christian program of that day. The missionary enterprise is a vast undertaking demanding the leadership of experts who give all their time to a study of fields and needs, and churches must be combined to work through various agencies for the accomplishment of this purpose. We are beginning to feel that we need not more local organizations grappling with this great problem, but perhaps a union of our biggest ones to be efficiently organized. We see the Foreign Mission Boards in frequent counsels about the world problem, likewise the Home Boards co-operating in the evangelization of America. If we were true to the spirit of the New Testament Church, I think there would be one big Foreign and one big Home Board doing what many are attempting today.

CHARITIES, ETC.

Then there is the problem of dependents. The individual churches have not even been able to take care of their own, let alone all those not connected with the Church, so we have Charity Organization Societies, Hospitals, Asylums, inspired by the Church but not a part of it. The New Testament Church would

have a part in all this and seek to meet the existent needs as it did by setting apart deacons to attend to this work in the early day.

Then how shall the local church organize itself to care for the spiritual welfare of its community? As the early churches organized, and to do just the same things? Not if some better way can be found. We have our elders and deacons formed into an Official Board and usually this has worked pretty well. But not long ago a minister said to me, "Why not have an executive committee instead of your Board and let this committee be made of the heads of all the departments of the church work?" Why not indeed? If it would work better than the old way, then that is the thing to do.

THERE IS NO SET ORGANIZATION.

I am not trying to prescribe a fixed organization, which I shall call the efficient organization for a New Testament church. Rather, I am saying there is no such thing. A church to be efficiently organized must study its needs and the condition of its work, the people whom it may expect to reach, and then make an organization that will enable it to do its work most perfectly. If it has poor folks, it should try to take care of them, if there are young people who need recreation but have no chance to find it in good surroundings, the church should try to give it to them. It should do its best to bring spiritual culture to its communicants and it should recognize the many ways in which this comes to different people. There should be committees to meet the various problems of the church life and these committees should be made of the people who can best do the work, not simply because they are elders or deacons.

Then there comes the problem of societies and organizations. How many shall we have and what shall they be? Shall we have Senior, Intermediate and Junior C. E. Societies, Boy Scouts, Boys' and Girls' Clubs, Ladies' Aid, Young Ladies' Guild, Girls' Circle, C. W. B. M. Auxiliary, Men's Brotherhood, Organized Bible Classes, etc? There will be representatives of these societies telling you

that you should have them all and they will show good reasons.

A while ago all our Protestant churches thought we should have Brotherhoods and forthwith we had them, with secretaries, monthly papers, buttons, meetings, etc. Your church was behind the times if you didn't have one, so you organized one. But what has happened? These brotherhoods have all died or are dying for want of something to do—all save the Brotherhood of St. Andrew in the Episcopal church, and it still has definite work assigned to it.

A church has a Christian Endeavor Society whose members are no longer young but they have always been Endeavorers and they keep on meeting and trying to get members. The whole thing is a waste of energy and your church would be better off if it were dead but you have the feeling that you should have a C. E. Society.

Or, is it a Ladies' Aid Society that was started way back with the laying of the corner stone a hundred years ago? Then it was a live organization, taking care of new members, tending to the social needs of the church in novel ways, always looking for new methods and seeking to interest the women of the neighborhood in the church. Now it is dead, it moves on in the same way it's been going for forty years. New people are barred—they don't know the ropes. Yes, you could kill it, but then you ought to have a Ladies' Aid—every church has one.

THE CHURCH AND DEPENDENTS.

We've been working on this principle too long, until we are over organized, weighted down with dead or dying or useless societies just because they have always been. I think it is a mistake even to have a C. W. B. M. auxiliary just because the state secretary visits your church and says you should. The only reason for such an organization is that it renders a full service to the women of your church, to your church and to the world. That is one society that knows how to put folks to work and I don't know a church where an auxiliary can't be a good thing, but be sure this is the reason you have one. If the men had

only had as definite and worth-while a program the Brotherhoods would have had a longer life.

ST. GEORGE'S, NEW YORK CITY.

St. George's church in New York City is perhaps the finest example of what a church can do to meet the needs around it. Here was an aristocratic Episcopal church once surrounded by handsome homes but lately its membership had scattered and German and other immigrants were filling the big houses full. The audiences in the church were small, the neighborhood remained untouched. They wanted Dr. Rainsford to come to them from Canada. He made a visit, looked over the situation and finally said, I will come on these conditions:

1. A salary which he named.
2. A sum of money to be turned over to him annually to be used for church purposes, as he saw need.
3. All church organizations were to be disbanded—everyone—and new ones were to be formed only as they saw need for them.

Now most of us, perhaps the preachers best of all, know what a startling request this third one was. It was granted, however, and that church was revolutionized and it transformed the neighborhood.

We can't do this kind of thing quickly. We can't say to societies of long standing and of honorable service, "You die and I'll create another." We can't always control the methods of church Boards. This, however, I think we can do—we can refuse to form new organizations unless we honestly feel a need for them.

WHAT IS THE "NEW TESTAMENT CHURCH?"

Now if we see in the New Testament Church not a divine pattern foreordained for all time, but a group of people inspired by the Holy Spirit of God to render a service in the name of Christ, a people not over confident but ready to conform to those methods that mean greater achievement and more Christlike lives, then we can safely follow that church and the Lord will add to us day by day such as are to be saved.

A PRAYER FOR SUNDAY MORNING

O GOD, we rejoice that today no burden of work will be upon us and that our body and soul are free to rest. We thank thee that of old this was hallowed by thee for all who toil, and that from generation to generation the weary sons of men have found it a shelter and a breathing place. We pray for thy peace on all our brothers and sisters who are glad to cease from labor and to enjoy the comfort of their home and the companionship of those whom they love. Forbid that the pressure of covetousness or thoughtless love of pleasure rob any who are worn of their divine right of rest. Grant us wisdom and self-control that our pleasures may not be follies, lest our leisure drain us more than our work. Teach us that in the mystic unity of our nature our body cannot rest unless our soul has repose, that so we may walk this day in thy presence in tranquility of spirit, taking each joy as thy gift, and on the morrow return to our labor refreshed and content.

—Walter Rauschenbusch.

The Sunday School

AMOS, THE FEARLESS PROPHET. (Home Missionary Lesson.)

NOVEMBER 28.

Golden Text: He that hath my word, let him speak my word faithfully. Jeremiah 32:28.

Lesson Amos 5:1-15. **Memory verses** 14, 15.

(1) Hear ye this word which I take up for a lamentation over you. O house of Israel. (2) The virgin of Israel is fallen; she shall no more rise; she is cast down upon her land; there is none to raise her up. (3) For thus saith the Lord Jehovah: The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, to the house of Israel.

(4) For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; (5) but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Beth-el shall come to nought. (6) Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. (7) Ye who turn justice to wormwood, and cast down righteousness to the earth. (8) Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name); (9) that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

(10) They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. (11) Forasmuch therefore as ye trample upon the poor and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. (12) For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. (13) Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

(14) Seek God, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. (15) Hate the evil one, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

VERSE BY VERSE.

1. **Hear ye this word.** Amos came with a message from Jehovah, and earnestly desired their attention.—**A lamentation** A term applied to dirges or formal lament over a departed friend: **O house of Israel.** The Northern Kingdom.

2. **The virgin of Israel.** The country conceived as a young girl whom Jehovah loved. The oldest extant example of the personification of a nation as a woman.—**Is fallen.** A prophetic past tense. As the matter lies in his imagination it is already accomplished.—**There is none to raise her up.** The Northern Kingdom never returned from captivity.

3. **City that went forth a thousand shall have a hundred left.** The statement is general, meaning any city. It is evident that in Amos' time the basis of military enrollment was the towns and villages, rather than tribes.

4. **For thus saith Jehovah.** The more formal proof here begins, that Israel has merited her punishment.—**Seek ye me.** An expression used in the Old Testament to denote religious devotion.—**Ye shall live.** That is, escape from the impending destruction.

5. **Seek not Beth-el. Gilgal. Beer-sheba.**

What a warning this was, for God was not found in mere formality. Today he would say, Away with mere church-going, sacraments, formal prayers, and seek me in spirit and in truth.—**Beth-el shall come to nought.** Beth-el shall become vanity. RVm. Here is a play on words which cannot be expressed in English.

6. **Break out like fire.** God is called a consuming fire in Deut. 4:24 and Ex. 24:17 and Heb. 12:29.—**The house of Joseph.** The Northern Kingdom is called the house of Joseph, because Ephraim and Manasseh, its most powerful tribes, were sons of Joseph.—**Beth-el.** Is especially mentioned as being the center of the religious cults.

7. **Ye who turn justice to wormwood.** A species of plant which has become the symbol of bitterness. The charge against the Israelites is that they have substituted the bitterness of oppression and crime for the sweetness of truth and justice.—**Cast down righteousness to the earth.** Righteousness here means civil justice. We would say, trample it under foot.

8. **The Pleiades and Orion.** The poet seizes upon two of the heavenly constellations which are most conspicuous to depict the omnipotence of the God for whom he pleads. **Shadow of death into the morning.** This is not the darkness of death, but the changing from night to day, a very common phenomenon.—**Who calleth the waters of the sea.** In great inundations rather than

in clouds and rain. He is a God whom even the winds and the sea obey.—**Jehovah is his name.** Some suggest that this phrase should stand at the beginning of verse 8. And indeed this seems quite probable.

9. **Bringeth sudden destruction.** Or causes destruction to flash forth, RVm.—**Destruction cometh upon the fortress.** The Septuagint version reads "ruin" instead of the second "destruction" which is more elegant. The fortresses may mean palaces, see Amos 3:11.

10. **They hate.** The Israelites not only do unjustly, but hate those who attempt to maintain the right.—**Reproveth in the gate.** The one who brought the charge against the offender, before the judge or elders. Matters were adjusted in the gate.—**Speaketh uprightly.** The word means sincerely, blamelessly, without reserve, keeping nothing back.

11. **Take exactions from him in wheat.** This is the manner of their trampling the poor.—**Hewn stone.** Pretentious dwellings in contrast with the brick dwellings of the less favored. **Ye shall not dwell in them.** This is their punishment.

12. **The just.** That is, the innocent. **A bribe.** The bribe was accepted and the offender set free.—**Turn aside the needy in the gate.** Those who could not afford the bribe.

13. **He that is prudent shall keep silence.** In such a time the prudent, the one acting wisely, keeps silent. Amos was acting a higher part than mere prudence.

14. **Seek good, and not evil.** The prophet calls upon the people to change their manner of life. **Repent** is the great word.

15. **Hate the evil and love the good.** Still stronger language than before used.

The Fearless Prophet

The Lesson in Today's Life.

By ASA MCDANIEL.

Israel's only condition of safety was amendment. There is no escape for a nation or an individual who goes on breaking any of the laws of God, but by ceasing to do evil and learning to be good.

The people of Israel lived in careless ease, enjoying all manner of luxury. No fear of God or man disturbed their rest or caused them to pause from their oppression or idolatry. Injustice was the usurper of righteousness in the Northern Kingdom. Here religion had grown formal and external, and like all external religion, it was destined to fail in the presence of a grown tide of spiritual life. Jehovah has no pleasure in empty forms either in that or this generation.

Amos was a Judean who lived in the hills of that rugged country, and cared for his sheep. He had time for meditation about God and his world, and to commune with him in his own temple beneath the stars. This fellowship enabled him to look at life from the standpoint of the Divine. He was interested in the practical problems of human life, and touched it at many points. He was in every way a statesmanlike adviser on questions of public policy. Notwithstanding he was a son of the hills of Judah, he did not hesitate to preach righteousness to the unrighteous of Israel.

The message of Amos is twenty-eight centuries old, and yet it is the message needed in our luxury-loving and pleasure-seeking day.

The ground of appeal in home missions must ever be the need of a fellow man. To an obedient, loving disciple of Jesus Christ, there is no passing by on the other side with respect to any representative of suffering humanity. The opportunity is also the claim upon all we have and are in this life. At home or abroad

the need is the call of God to that field and the love of Christ is the constraining power.

Dr. Babcock said: "Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies."

If a light is bright it will shine a long way. It is only a precious ointment that can fill the house with its fragrance. If our lives are full of the spirit of Jesus they will go out to all the world in the same natural way.

When Jesus said, "Love thy neighbor," he meant the man who needs you, and he illustrated that principle by the story of the Good Samaritan. The man in need is your neighbor no matter where you find him.

One of the underlying principles of the kingdom of God is that he "hath made of one, every nation of men, for to dwell on all the face of the earth."

Our artificial divisions break down before this universal brotherhood, and we ask ourselves the question, again, Why condemn the heathen for idolatry, when there are idols at home?

Is the African, with his nose jewels and anklets, any more to be condemned than the fashion devotees, mincing along the street bedecked with jewels, and wearing extreme styles of apparel?

Is the immorality of the old world any more of a sin than the white slave traffic of America?

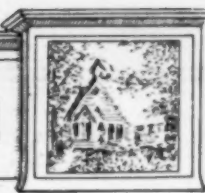
Is the praying machine of India any worse than the mechanical prayers of thousands in our churches?

Is their worship of a dumb idol any worse than our unbridled greed for gold?

The place to begin in "home missions" is in our own hearts and when they are clean and full of the love and spirit of Jesus, the whole world will sooner or later feel the influence.



THE CHRISTIAN CENTURY



EDITORIAL

A POLICY FOR SECRETARIES

NATURALLY the secretaries and other officials of the missionary societies of the Disciples of Christ wish to avoid taking sides in any controversy that lies outside of their own special fields.

They are the servants of the brotherhood, each one for a particular task, and it is quite right for them to avoid even the appearance of partisanship.

In the prolonged discussion over the General Convention a few society officials seem to have found themselves in a somewhat embarrassing position. No official, unless we make an exception of President Burnham, of the American Society, has been willing to take sides with the noisy opposition. But a few have tried to carry water on both shoulders. The effect of their ambiguous attitude has been to encourage the opposition to keep up its attacks.

Nothing is clearer to those in close touch with the mind of the brotherhood than that it has been the timidity and ambiguity of these secretaries that has been mainly responsible for the prolongation of the controversy.

Had the executive officials of all the missionary societies gone straight forward in line with the action taken by the representatives of the churches assembled in successive conventions the opposition to the General Convention would have vanished in thin air.

The fact is—and it should be stated in almost unqualified terms—that except for a certain newspaper there is not, and has not been, any substantial or considerable opposition to the General Convention. What opposition there seems to be is simply the reflection of partisan attachment to the newspaper whose commercial interests are bound up with the defeat of every effort at co-ordinating or unifying the Disciples' communal affairs.

All the hue and cry has come from a single source, a source that was able, just because it was a newspaper, to make a great volume of noise. A few secretaries have been scared by this noise. They have thought it unwise to seem to participate too openly in the General Convention organization.

We believe this a short-sighted policy. We believe there is a safer and better policy for these servants of the churches to follow. Every secretary will in the long run do the best thing for his society if he adopts the policy of doing what the churches decide shall be done.

That is a safe course.

And it is the only right course.

The churches have determined, after an absurdly long deliberation, on unifying their missionary and benevolent activities under the control of a single representative convention. There is practically no opposition among the churches or the leaders of the churches to this determination. In a series of national conventions this purpose has gathered to itself increasing support, at last approaching unanimity.

No convention will ever reverse it.

There will be no going back to the rivalry and anarchy of former days.

The one thing now needed for the controversy to be automatically closed is for every official of every missionary and benevolent society to stand forth without timidity in frank co-operation with the policy adopted by the churches through their conventions.

When this is done—definitely and openly done—the newspaper opposition will cease to find pleasure or profit in further troubling Israel.

AN UNESCAPABLE ISSUE

SPECIFICALLY what President Wilson had in mind when in his New York speech last week he delivered his sharp warning against raising the religious issue in American politics, is not easy to infer from the context of his remarks. But whatever he may say to arrest the emergence of the Roman Catholic issue in our national affairs will have at most but a temporary effect.

The joining of that issue is inevitable.

It is well-known that below the level of newspaper comment certain states like Massachusetts and Illinois are seething with religious partisanship.

Now and then something happens to goad the Catholic press into utterances that break through their usually discreet restraints and betray a purpose to carry their church interests into the arena of national politics. The recognition of Carranza by President Wilson is the latest occasion of this sort. All Roman papers have condemned this act of our government. But some combine threats with their condemnation. The Morning Star, official journal of the archdiocese of New Orleans, uses this violent language:

"Mr. Wilson's recognition of Carranza, the avowed enemy of the Catholic Church, is an insult to the Catholics of this country. It is a direct challenge to them, and we hope that not only Catholics, but every true lover of religious freedom, for which the glorious flag of our country stands, will give him such an open answer at the polls as will prove to him that no President of the United States can so flagrantly ignore the lawful and respectful request of 16,000,000 fellow citizens without paying the penalty."

There are multitudes of hot-headed Protestants who would be only too glad to have the Roman Catholic issue joined in our national politics in terms of the interests of clericalism in Mexico! On second thought it will be clear even to the densest and most partisan Catholic that his church could allow no greater blunder to be made at this time.

But it is not in specific instances like this that we find our ground for declaring that the ultimate joining of the issue is inevitable, nor is it in the silly belief held by many that Catholicism is involved in a conscious and sinister conspiracy against our country. Our declaration rests upon the fundamental and historic incompatibility of Roman Catholic ideals and institutions with our American ideals and institutions.

The most elemental and determinative factor in our democracy is the public school. But there is growing up a generation of Catholics American-born but not American-educated. This generation is trained in the parochial schools that are growing with such prolificacy in all parts of the land, and especially in the cities. Increasingly there is being withdrawn from our democratic schools vast multitudes of children to become pupils in these non-democratic institutions.

The product of these schools is not the kind of product that will maintain the traditions and ideals of American democracy.

Soon or late—and the aggressive attitude of many Catholics make us believe it will be sooner than later—



A CONSTRUCTIVE WEEKLY



the issue created by the presence of an alien and uncontrollable educational system in our midst will have to be met.

It is not to be met by misrepresentation, nor by hysterical appeals, and certainly not by the silly A. P. Aism that would turn the basements of our Protestant churches into military barracks against the day of a Catholic uprising. But it will have to be met by a deliberate restudy of the principles upon which our American institutions rest and a deliberately organized propaganda of those principles and of the kind of religion that those principles grow out of among the Catholic population of the country.

It must some day be seen that American ideals and Roman Catholic religion are inherently incompatible—not because of particular abuses that can be found in Catholic institutions, for these can be matched by almost similar abuses found in Protestant institutions, but because ideally, at its best, the Roman Catholic scheme of things does not fit into our American political and social structure.

THE ROMAN CHURCH AND PROTESTANT MISSIONS

ONE NEEDS all the patience of all the saints to think tolerantly of those high-church Episcopalians who are raising a fuss against the participation of their church in the Latin American Congress to be held in Panama in February.

How anybody who draws his scheme of values from Jesus Christ could get those values so inverted and mixed up as to imagine that because the Roman Catholic Church is a well-established institution in the state of South America we Christians of North America have no right to go there and preach the gospel, is past comprehension.

But that is what a lot of these good Episcopalian brethren are doing. A half-dozen of them—some bishops and Dr. W. T. Manning of Trinity church, New York—resigned from their communion's board of missions last week because by a vote of 13 to 26 the board decided to go ahead with its plans to send representatives to the Congress at Panama.

One of their newspaper organs has been carrying on a long-winded opposition for many months and now writes dolefully on the imminent division with which the Episcopal church in America is threatened on account of the action of the board of missions.

Concretely, the facts seem to be these:

The Roman Catholic Church is the "whole thing" religiously in South America.

But moral and social conditions are as bad or worse there than in the pagan countries of the Orient to which we evangelical Christians send missionaries and where a Church wearing Christ's name is altogether unknown.

There is considerable material and social civilization in Brazil and Argentina and Chile and the smaller countries, but life is secular and pleasure loving.

A single indicator of the moral level of South American peoples will suffice: In one of the nations fully one-half of the children born are illegitimate.

There isn't an argument that can be put up for sending missionaries to non-Christian Japan that is not applicable with equal force to Roman Catholic South America—not one.

Now, for a body of Christ's followers to stand in the presence of the vast spiritual appeal of South America

and justify a refusal to answer it, on the ground that a Church wearing Christ's name is already there, is anything but a Christ-like way of doing.

The fact is that though a Church wears Christ's name, yet if it does not do his work among men it is not his church. Its history does not make it Christian. Only its fruits make it Christian.

And the Roman Church in South America is not bearing Christian fruit—its fruit is hardly more Christian than is the fruit of Buddhism in Japan.

To stand off from an enterprise looking toward the bringing of the living gospel to lands as obviously in need of it as are these South American lands, on the pretext that to do so will jeopardize their chances of organic unity with the Roman Catholic Church, makes these Episcopalian brethren seem almost as far removed from vital fellowship with the rest of us as is the Roman church itself.

Most Protestants, we venture, will agree with us when we bluntly declare that we haven't a moment's interest in uniting with the Roman section of Christendom until Rome herself is evangelized.

SIN'S DISILLUSIONMENT

YELLOW journalism does some good, after all. The unrestrained elaboration of the details of people's private life in the public press is one of the neurotic and degrading factors in modern life. But the publication of the private details of the irregularities of a noted Chicago architect in last week's papers has been in its net effect a wholesome thing.

This architect left his family some years ago and built a beautiful home in the Wisconsin hills where he lived with the wife of another Chicago man. About a year ago she and two of her children were horribly murdered by a colored laborer who worked on the place.

The public let itself get worked up into a state of sentimentalism over the tragedy—not alone the tragedy of the killing, but the "spiritual" tragedy of the man who had thus horribly lost his "affinity." Lots of silly talk was heard. The man was pictured in the loneliness of his bereavement and a sort of halo was flung over the man and his long existing relations with the murdered woman.

The revelations of last week, however, dissipate all this nonsense. Another woman took the place of the dead affinity. Without marriage she lived with him for a time and then left him.

But she wrote letters to him. These letters were stolen by a servant who gave them to the authorities, and thus they reached the public.

In this correspondence the architect over whose domestic irregularities so much sentimentalism had been spilled is lashed for his wantonness, his cruelty and his utter infidelity.

He is pictured as an out-and-out roue.

Ordinarily the printing of such letters would be harmful. In this case they showed the agony of soul brought on by sin. The letters lifted the filmy curtain of false idealism with which many morally indirect people had allowed the realities of the man's and woman's deportment to be obscured, and laid bare the depravity and unhappiness and spiritual desolation that yawn in the depths of their souls.

What they called "freedom" proves to be—as it always has proved to be—a terrible bondage of soul.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris P. Jordan

President Sets Apart Thanksgiving Day.

The President of the United States has set apart Thanksgiving Day by special proclamation. Some interesting statements in the official document are as follows:

Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distress and disasters.

The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of the darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

Week Day Religious Instruction in New York.

The project of giving religious instruction on week-days in New York on the Gary plan is making favorable progress. A permanent committee has been formed with representatives of Catholic, Protestant and Jewish organizations. One public school now has co-operation with a Roman Catholic church in the matter of religious instruction.

Congregationalists in Episcopal Churches.

For the first time in the history of the country, Episcopal churches in New Haven, Conn., opened their pulpits to Congregational ministers on Oct. 24. Special dispensation was received from the bishop that this might be done. Doubtless the Christian Unity movement headed by Rev. Newman Smyth of New Haven has borne some fruit. The visiting Congregational ministers that preached in the Episcopal churches were: the Rev. Dr. M. L. Burton, president of Smith college, at Trinity Church; the Rev. Dr. E. C. Moore of Harvard Theological Seminary, at St. John's Church; the Rev. Willard Sperry of Boston, at St. Paul's Church; the Rev. Shepard Knapp of Worcester, Mass., at St. Thomas' Church; the Rev. W. I. Maurer of Northampton, Mass., at St. James' Church.

Dr. Zwemer Returns to Egypt.

Dr. Samuel Zwemer has returned to the field of his missionary labors, Egypt, having sailed from New York, Oct. 16. He has recently been giving a course of lectures at Princeton University. He asked for forty thousand dollars for some special missionary projects, dur-

ing his recent travels through the United States and he has received \$25,000 of this amount.

Romanists Become Presbyterians.

Louisiana has been throughout its history a Roman Catholic state on account of its having been settled by the French people. The Presbyterians have a church in the delta country, southwest of New Orleans, which has been prospering greatly. Since May 30, Dr. John C. Barr, the pastor, has received fifty people upon profession of faith. On a recent Sunday 142 people were present of whom 141 were former members of the Roman communion.

Proposed Federation in Massachusetts.

At Lenox, Mass., a proposal has been made for a federated church, composed of the Congregational and Episcopal churches. The program involves the merging of the men's clubs, Sunday school services, mission study classes, weekly prayer service, a combined choir and union Sunday evening services, the two preachers preaching alternately. The proposal has been put up to Bishop Davies for his approval and his decision is awaited with much interest. The case is a sort of test case with reference to the possibility of co-operation between the two denominations.

Baptist Young People Have New Leader.

The Baptist Young People's Union of America is just now being congratulated upon securing a new executive secretary in the person of Rev. James A. White, of Louisville, Ky. His term of service began on Nov. 1, and he will have offices in the Baptist building on Wabash Ave., Chicago. He is a graduate of the South-

ern Baptist Theological Seminary, from which institution he has master's and doctor's degrees. The president of the organization is Rev. Frank L. Anderson of Chicago, who is also the executive secretary of the Baptist Executive Council of Chicago.

Universalists Remember Founder.

The Universalists are marking the centennial of the death of the founder of their denomination. Rev. John Murray died in Boston, Sept. 3, 1915. He was born in England in 1741. His father was a high Calvinist and taught him that if any who was not of the elect should say "our Father" he had committed blasphemy. The son continued the Calvinistic notion of election but said that God had elected the whole race. Murray became a Methodist class leader, and was appointed by John Wesley over a class of forty boys. He soon began to preach and joined himself to Whitefield. After coming to America, he had still wider doctrinal divergences. From such conservative origins, the movement later developed in the direction of Unitarianism.

Gypsy Smith Evangelizing in America.

Gypsy Smith, the well-known English evangelist, is now in America doing evangelistic work. He opened a campaign at Memphis, Tenn., on Oct. 31, in which the churches of the city are quite generally joining.

Methodists Will Win China.

A movement in the Epworth League of the Methodist Episcopal church is to have a "Win my Chum" week this fall in which every member of the League will be urged to win a friend for Christ.

To Succeed J. Campbell White in Leading Laymen's Movement

The Executive Committee of the Laymen's Missionary Movement held its first regular meeting of the season on September 28. All the reports concerning the National Campaign and other plans of the Movement were most encouraging, and the committee faces the future with fresh courage and hope. While it was recognized that the resignation of Mr. J. Campbell White was an unmeasured loss to the Movement, the committee reaffirmed in no uncertain way its faith in the mission of the Movement, and laid plans for the future with great confidence. The Executive Committee elected Mr. White as a member of the committee, and will thus have the invaluable aid of his counsel. Mr. William B. Millar, who became joint general secretary with Mr. White in 1910, will continue as the general secretary. Regarding Mr. Millar's preparation for the work of the Movement, we quote from an article which appeared in the November, 1910, issue of Men and Missions:

"Mr. Millar is a native of Wisconsin, a graduate of Lawrence College. In the early days of his religious life he was led toward missionary service in Calcutta but was unable to go there because of the ill health of a member of his family. He became general secretary of the Twenty-

third Street Branch of the Young Men's Christian Association in New York, remaining there until 1895, when he joined the field department of the International Committee, having charge of the eastern section of the United States, a territory extending east of Pittsburgh and north of the Potomac River. On the breaking out of the war with Spain, in 1898, he took charge of the Association work for the army and navy. After the conclusion of the war it was determined to constitute this a permanent department and Mr. Millar became its organizing and directing secretary. He had the initiative and guiding hand in the comprehensive work done for the Japanese army during the war with Russia, and which attracted the interested attention of the whole world."

Mr. Millar has had charge of the administrative side of the Laymen's Missionary movement's work from the beginning of his term as general secretary. The Movement is extremely fortunate to have at its head as general secretary at this time a man with pronounced administrative ability as well as other conspicuous gifts. He will speak at many of the conventions during the autumn and will lead one of the teams after the holidays.

LET THE PESSIMIST TAKE NOTICE.

"Let those who think Christianity is a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about one thousand millions. It is now supposed to be about fifteen hundred millions, which is only another way of saying that while the population of that world has increased during this period 50 per cent. Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the last 25 years than it did in 75 years preceding. Our God is marching on."

FACTS ABOUT THE BOOK OF BOOKS.

The Bible sells better than any other book in the world. Every year seventeen millions of Protestant Bibles, Testaments and Scripture portions are printed in more than five hundred languages. Ten millions are sold by Bible Societies below cost price; the remaining seven millions are printed commercially and yield a handsome profit to the publishers.

In the fifteenth century a plain manuscript of Wycliff's Testament sold for a sum of money equal to £45 in our time.

A century ago the cheapest Bibles in England were sold for 4s. 6d., and the cheapest Testament at 10d. To-day an English Bible can be bought for 5d., and a New Testament for one penny.

Michael Faraday, one of the most distinguished scientists of his age, was one day found by his friend, Sir Henry Ashland, weeping, with his head upon his Bible. "I fear you are not so well today," said Sir Henry. "No," answered Faraday, "it is not that; but, oh, why will men go wrong when they have this blessed book to guide them?"

The value of simple Bible reading is illustrated by an anecdote about a trader on the West Coast of Africa, who, seeing a native, a converted cannibal, reading a book, asked him what he was reading. "I reading the Bible," said the native. "Oh," remarked the trader, contemptuously, "that book is out of date in my country." "If," retorted the native, "it had been out of date in mine, you would have been eaten long ago."—(Liverpool Daily Post, August 17th, 1907.)

A MODERN ELEVENTH OF HEBREWS.

"The trouble is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air in a bold and beautiful manner, but in a way quite different from science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

She Knows What She Wants

The well informed housekeeper insists upon using only a baking powder which is made of cream of tartar. She might read in an advertisement or be told that alum and lime phosphate, which are used as inferior substitutes in cheap baking powders, were all right in the quantities used but she would not buy them or permit them to enter her kitchen. Why?

Because she knows that cream of tartar has always been accepted as the most wholesome agent, with soda, for raising cake and biscuit, and she wants a baking powder made of cream of tartar, like Royal.

This conclusion is the result of unconscious absorption, either her own or her mother's, of the opinions of the highest authorities on hygiene and home cooking.

The prudent housekeeper, when she uses baking powder, reads the names of the ingredients printed on the label. She knows what she wants.

ROYAL BAKING POWDER CO.
New York

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespucci and Balboa, the heirs with him of the same promise."

"By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the Sun; and all the suns that circle round the Throne of God. This he beheld by faith."

By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory and from theory to fact and from faith to sight. And all these were the children of faith.

"And what shall I more say? For time would fail me to tell of Stephenson and Fulton, or Morse and Roentgen and Edison and Lister; of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the visible power of steam, caused the voice of man to be heard by his fellow man at a distance of a thousand miles, filled the air with voices inaudible to the ear but intelligible to the mind of faith, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds."

"And wherein we have learned from saints and apostles and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."—Youth's Companion.

CAUSES OF FAILURE.

If a man, professional or otherwise, fail in his work, the causes will probably be found among the following:—

1. Lack of love for his task.
2. Lack of tact in his methods.
3. Lack of care for his appearance.
4. Lack of regard for the views of others.
5. Lack of thoroughness in doing things to a finish.
6. Lack of faculty in winning support.
7. Lack of organizing power to keep out of the ruts.
8. Lack of gumption in making knowledge practical.
9. Lack of patience in doing drudgery, and too great haste to cull the flowers.
10. Lack of moderation in things desired, and an overestimate of actual needs.

A "Billy" Sunday Story.

I heard of a lady who had an engagement to attend a meeting of a missionary society one day, but she stayed a little longer at the milliner's display than she intended, and when she got there they were just opening the meeting. She was to lead the meeting. She grabbed a hymn-book, Presbyterian, and said, "We will sing Four Dollars and Seventy-eight Cents."—The Strand Magazine.

The European war has so completely demoralized the gambling business at Monte Carlo that shares in the Casino Company are not worth much more than one-half the former price.

Disciples Table Talk

Kansas Church Supports Three Living Links.

The Highland, Kans., church of only 340 members, is now supporting three living links, and paying up the apportionments to every board in full. For several years, the church supported O. F. Barcus, of Shanghai, China. Recently Dr. Dye and Bert Wilson were with this congregation and the result is that twelve men have banded together as a living link club and will provide support for Wm. Edwards, at Bolenge, Africa. One of the deacons, a business man, will alone support Herbert Smith at Lotumbe, Africa. This is the first "living link club" reported and is an idea that can be carried out in many churches, each man being responsible for one month's salary, and thus having his own missionary one month with direct report of work done.

Wets Attack Leaders of Evanston, Cincinnati, Church.

Justin N. Green, pastor of the church at Evanston, Cincinnati, O., recently received an anonymous communication, in which the writer threatened that if the dry posters in front of the church were not removed by the following Saturday noon certain information which the person claimed to have concerning an incident in the past life of A. M. Harvout, an elder in the church, would be published. Mr. Green immediately turned the letter over to Mr. Harvout, who made light of the affair. He says that he cannot recall any incident in his past life that would cause him any annoyance if published. The dry posters were not taken down, and it is stated that the letter would be turned over to the Federal authorities.

Efficiency Campaign at Flemingsburg, Ky.

During the week of October 24-31 the Flemingsburg, Kentucky, Church held an "Efficiency Campaign" under the leadership of the minister, H. M. Stansifer. On the first Sunday an effort was made to clear the church of all indebtedness, which amounted to about \$1,800. Part of this debt was of ten years' standing. The giving did not stop until over \$2,270 was pledged. Meetings were held each night during the week in the interest of the Every Member Canvass which was made on the following Sunday afternoon. Twenty teams of two men each went out and visited the families of the church. The result was that the number of pledges was increased 94 per cent and the amount pledged for current expenses shows an increase of over 28 per cent. For missions, benevolence and education, there is an increase of over 100 per cent in the amount pledged. The motto of the "Efficiency Campaign" was "Every Member Helping Every Cause." Reverse this, the pastor writes, and you have the result of the campaign: "Every Cause Helping Every Member." Dr. R. H. Crossfield assisted very materially in the Every Member Canvass. During the campaign over \$5,100 was pledged for all purposes.

State Convention Meets Next Week in Florida.

The Florida Christian Missionary Convention meets in Miami, November 15-18, beginning Monday evening. The district Christian Endeavor Convention meets at Miami, November 12 to 14 and the Florida Sunday-school Association begins the evening of the 18th and extends to the 21st. The Florida East Coast Railway from Jacksonville to Key West, has granted a rate of one fare plus twenty-five cents for the round trip, and other roads will make the same rate, conditioned on an attendance of 400 at the three conventions combined. A strong program is being arranged and suitable arrangements for comfort, sight-seeing and pleasure are being made. Ira H. Adams is the pastor at Miami.

Berkeley Pastor Treats Ibsen in Sermon Series.

"Ibsen, the Mystic and Prophet," is the topic of a series of three lecture-sermons being preached at First church, Berkeley, Cal., by the pastor, H. J. Loken. Three of the great Norwegian's most typical plays are discussed in the following order: "Brand" or The Church and the Changing Order. "An Enemy of the People," or Sin and Society. "The Lady from the Sea," or The Quest for Personality. Mr. Loken is a native of Norway and a close student of the great dramatist. Motion pictures of typical scenes of Norway gave atmosphere to these occasions.

Aiding the New Christian Hospital at Kansas City.

An active canvass has been begun for the securing of \$50,000 for furnishing Christian Church Hospital, Kansas City. A cordial invitation is extended by the National

Benevolent Association to Disciples everywhere to have fellowship with their less fortunate brothers by making a contribution toward the furnishing of this hospital. Gifts are invited ranging from a thousand dollars for a general ward to \$500 for private ward, \$500 for private room, \$100 for a bed, to the greatest variety of smaller things, as for instance, spreads, 43 dozen, at an average cost per dozen of \$17; sheets, 134 dozen, \$10.10; pillow cases, 75 dozen at \$1.86 per dozen; blankets, 104 dozen, \$14.02 per dozen; towels, 103 dozen, \$2.89 per dozen. Subscriptions should be sent to Christian Church Hospital, 1202 Commerce Bldg., Kansas City, Mo.

Evanston, Chicago, Church Discusses Boy Problem.

On the first Sunday of this month, the Evanston, Ill., Church, which O. F. Jordan leads, took up the problem of the boy. Three ten minute speeches on the general topic "What Evanston Does for her Boys," were made by Secretary Dale of the Evanston Y. M. C. A., Prof. Bronson of the Olympic Club, and Mr. Freeman of the Boy Scout movement. The pastor made some concluding remarks on "The Church and the Boy Movement." A chorus of boys sang. Mr. Jordan recently reviewed Winston Churchill's "A Far Country."

Dr. Powell Appreciates Burris A. Jenkins As Evangelist

E. L. Powell, pastor at First church, Louisville, writes that the two weeks' meeting held by Burris A. Jenkins, of Kansas City, has closed. Including additions received prior to the meeting but coming through



Rev. Burris A. Jenkins.

the preparatory service and therefore a part of the meeting there were ninety-three additions to the membership, of this number forty-seven coming by confession of faith and baptism. A number of fine young men were in this company. Dr. Powell states that in several ways this revival is profitable for study, and offers the following reasons for such consideration:

"First there were no outward accessories usually associated with great revivals. It was a quiet, steady and continuous co-operative effort with no excitement other than that of deep spiritual feeling. Secondly, the evangelist came to a church thoroughly united in prayer and having in advance something like one hundred pledged personal workers. The whole month of September was given to spiritual preparation in the mid-week meetings and in two mass meetings—one for the men and the other for the women. The Board of Officers of the church had pledged themselves to give untinted support to the work. Thirdly, the material preparation, or in other words the finances, were disposed of before

the revival began. There was no stress or strain in this material preparation, but so quietly was it accomplished that we wondered at the ease of the achievement. Fourthly, we proved the worth of dignified and continuous advertisement. This advertisement was both in advance of the meeting and during the meeting. The whole community was informed in regard to the revival. Fifthly, the revival had begun before the opening date in the additions received to the membership, some nineteen in number, and in the spiritual interest awakened in the special meetings already referred to."

Of Dr. Jenkins as preacher, Dr. Powell says: "Each sermon escaped the average and attained in one particular or another to real greatness. The great essentials of Christianity were convincingly and eloquently presented. The attention of the audience was always tense. It would be difficult to say that one sermon or another in particular was the greatest. From the standpoint of this writer no stronger presentation of the claims of Jesus Christ on the soul could have been presented. There was no mechanical note sounded in any utterance. Each sermon was born of profound conviction. There was excellency of speech but the message was delivered 'in demonstration of the spirit and power.' If Dr. Jenkins has ever been an academic preacher he is no longer such. His message was profoundly spiritual and he spoke as one who knows what it is to dwell in the presence chamber of the white Christ. Splendid were his denunciations of ecclesiasticism. Heart-surgings were his portrayals of the righteousness required by Jesus Christ as contradistinguished from the Scribes and Pharisees. Clear and fine was his interpretation of Christian liberty. Some of his utterances were trumpet-voiced and others sweet and tender as the breathing of an Aeolian harp."

New Members of Eureka Board of Trustees.

Two new names were added to the Board of Trustees of the College at the Annual Election this year, W. C. Darnall of McLean and Howard Leonard of Eureka. Mr. Darnall was a student of the college in his early life and has cherished a very friendly feeling for it through the years. Mr. Leonard was a student in the late '90s and has always taken a keen interest in its welfare. Mr. Darnall was elected for the full term of six years; Mr. Leonard was chosen to fill the unexpired term of H. O. Breeden, resigned.

P. J. Rice Doing Far Reaching Work in El Paso Field.

The fact that El Paso, Tex., is just across the border from Mexico lends interest to the work which Perry J. Rice is doing as pastor of First church in that city. On October 31, Mr. Rice celebrated the sixth anniversary of his coming to the Texas city. During these six years the strength of the Disciple cause there has been doubled. At the time of his coming there was only one Disciple church in the city, now there are two independent congregations. The total number of enrolled members is double what it was then. There are more than twice as many people in the Sunday-schools and the Christian Endeavor societies. The C. W. B. M. auxiliary enrolls more than twice as many members. There is being raised about twice as much money for missions and benevolences and for local expenses as was raised six years ago. First church gave considerable of its strength to the Austin Park church at the time of its organization, but it has much more than recovered its loss. The equipment has been very greatly improved at a total cost of approximately \$10,000. Through all of these years a very splendid harmony has characterized the congregation, and there are now reported the largest audiences and the largest attendance upon the Sunday-school in the church's history. Ever since Mr. Rice came to El Paso, he has been a member of the Board of the New Mexico-West Texas Christian Missionary Society, and for the past two years, as president of the board, has had practical direction of all missionary operations in this territory. The city of El Paso, which has grown with remarkable rapidity, has a unique place as the metropolis of the southwest. It is the meeting place of Home and Foreign missions, located as it is on the border of Mexico and being the distributing point for practically everything that goes into Mexico from the United States. The Republic of Mexico, Mr. Rice writes, is one of the neediest foreign missionary fields in all the world. The territory of New Mexico and West Texas stretching away to the north and east is all Home Missionary territory. Mr. and Mrs. Rice were recently given a delightful reception by their congregation on the occasion of the twenty-sixth anniversary of their marriage.

First Church, Richmond, Ind., Free From Debt.

First church, Richmond, Ind., announces that all church indebtedness has been paid off. On Sunday, November 14, this event will be celebrated by an All-Day Church Rally, beginning with the Bible-school. The mortgage will be burned at the morning service. A picnic dinner will be served in the church basement and the day will be made one of rejoicing and whole-hearted fellowship.

W. A. Fite Begins Work in Ashland, Ky.

W. A. Fite, formerly of Paducah, Ky., had been in the new field at Ashland, Ky., only a month and a half when he started off a "spiritual revival." Mr. Fite did the preaching and D. Emmet Snyder the singing. The meeting has just closed. Twenty-five persons were added to the membership, and at a Sunday-school rally held during the meeting there was an attendance of 745. Mr. Fite states that the Ashland church home is one of the most beautiful in the brotherhood, having cost \$60,000. The building was erected under the ministry of H. M. Stansifer, now of Flemingsburg, Ky.

C. R. Scoville Leading Union Meeting At Jefferson City, Mo.

A. R. Liverett writes enthusiastically of the work C. R. Scoville and his eight helpers are doing at Jefferson City, Mo., in the leadership of a union meeting. Over five hundred responded to the first invitation. A total of 1,502 came in six days, including reconsecrations. The combined attendance at the Sunday-schools has been already increased from 1,260 to 2,400, the Christian school having the largest increase.



Business is booming!

Dayton, Ohio.

Merchants everywhere tell our 800 salesmen that business is booming.

Farmers have had two record crops, at big prices, with big demand at home and abroad.

Stocks of manufactured material are short, and labor is in great demand.

Exports largely exceed imports.

Factories are busy, many working overtime.

More freight cars are needed, and steamers are taxed to capacity.

People are living better, and spending their money more freely.

This country has the best money in the world, and more of it than ever before.

Such a combination of favorable circumstances never has occurred before, and probably will never occur again.

Billions of dollars are passing over the merchants' counters.

The people who spend this money want the best service.

They demand it in all kinds of stores, from the smallest to the largest.

They get it in stores which use our up-to-date Cash Registers, which quicken service, stop mistakes, satisfy customers, and increase profits.

Over a million merchants have proved our Cash Registers to be a business necessity.

[Signed]

Write for booklet to
The National Cash Register Co.
Dayton, Ohio.

John H. Patterson

EVANGELISTIC MEETINGS.

Hopkinsville, Ky., J. N. Jessup, pastor, preaching; Clare Harding and wife singing; 145; closed Oct. 31. Additions at all services but one.

First, Kansas City, W. F. Richardson, pastor; Graham Frank, evangelist; Gordon Brown, Jr., song leader.

Tulsa, Okla., union meeting; J. W. Darby, evangelist.

East San Diego, Calif., T. G. Hussong, pastor; Bruce Brown, evangelist.

Chattanooga, Tenn., First, Ira M. Boswell, pastor; G. L. Snively, evangelist, 78; closed.

New Richmond, Ind., Joseph Myers, pastor; Chase and Tuckerman, evangelists; 50; closed.

Sedalia, Mo., First, A. W. Kokendoffer, pastor; Pounds and Hackleman, evangelists; 68; closed.

Sheridan, Mo., B. H. Harmon, pastor; Granville Snell, evangelist; one week meeting; 15; closed.

Louisville, First, E. L. Powell, pastor; B. A. Jenkins, evangelist; closed.

Ft. Smith, Ark., J. D. Arnold, pastor; Crayton S. Brooks, evangelist.

Kingsville, Mo., Phil Stark, pastor; King Stark, evangelist; 34; closed.

CALLS.

B. F. Cato, Bowling Green, Ky., to Little Rock, First. Accepts.

E. T. McFarland, Lawrence, Kan., to Texarkana, Tex. Has begun work.

C. H. Morris, Marshalltown, Ia., to Denver, Colo., Central. No decision.

A. H. Plunkett, Elwood to Anderson, Ind. First.

Baxter Waters, Lathrop to Carthage, Mo. Accepts.

H. J. Myers, Clyde to Cheney, Kan. Accepts.

J. H. Wright, Mt. Pulaski to Augusta, Ill. Has begun work.

O. M. Lucas, Oblong to Havana, Ill. Accepts.

F. M. Lindenmeyer to Flora, Ill. Has begun work.

George Huff, Arrowsmith to Carlock, Ill. Errett Sechler, Lockwood to Lamar, Mo.

H. R. Cook, Lamar to Aurora, Mo.

E. W. Akeman to Vermont, Ill.

Lyman E. Ruge to Jasper, Ala.

Hugh Lomax, Abilene, Kan., to Kansas City, Mo., Budd Park.

Hamilton College, Lexington, Ky., Growing.

The Hamilton College enrollment is rapidly approaching the grand total of last year. There are 256 names upon the roll in all departments. The year 1914-1915 closed with a total enrollment of 265. A number of new students will be received at the beginning of the next semester, January 24, 1916. A \$2,000 addition has recently been made to the physical equipment of the college.

Six Volunteers at Portland, Ind., for Disciple Mission Fields.

For two weeks a union missionary evangelistic campaign was held at Portland, Ind., where John D. Hull ministers to the Disciple church. A. McLean was present and had a place on the program. As a result of the effort eight young people volunteered for missionary work, six of these being Disciples. Many took the tithing pledge. The Presbyterian church voted to support a missionary.

MINUTES OF THE GENERAL CONVENTION.

The Minutes of the General Convention of Churches of Christ which was held in Los Angeles in July have been printed and are ready for distribution. Any one wishing to know what was done at the Los Angeles Convention will find these Minutes interesting. Those desiring a copy may secure the same by writing to Graham Frank, Secretary, Liberty, Mo.

BRIEF NEWS NOTES.

—First church, Bloomington, Ill., recently enjoyed an address from Hon. John B. Lennon, member of the United States Commission of Industrial Relations. Under the topic "The Work and Finding of the United States Commission of Industrial Relations" Mr. Lennon gave some account of the many conferences held by the commission when such celebrities as Andrew Carnegie and John D. Rockefeller, Jr., appeared before them.

—The death is reported of Frank M. Coulter, son of B. F. Coulter, who founded Broadway church, Los Angeles. The funeral service was held in this church. The deceased was one of the leading figures in Los Angeles' business and social life for nearly forty years. A public tribute to his memory was made throughout Los Angeles by flying flags on all public buildings at half mast.

—In a recent issue of The Century it was stated that Ira M. Boswell had refused a call to Frankfort, Ky. This should have read Georgetown, Ky. Roger T. Nooe, as is well known, is the successful and much appreciated leader of the church at Frankfort.

—W. T. Adams, pastor at Santa Rosa, Cal., writes that he has more than doubled his evening audiences by the use of the motion picture machine recently presented to him by a member of his congregation.

—Frankfort, Ky., Bible-school has recently organized a men's class of "Minute Men." About forty young men are enrolled. A "Committee on Young Men" has been appointed from the board of deacons to co-operate in the promotion of this class. Roger T. Nooe is the Frankfort pastor.

—Sheldon, Ill., church recently celebrated its twenty-fifth anniversary. J. Miller Lee is pastor of the church.

—First Church, Lincoln, Neb., has a new assistant pastor, J. L. Kohler. Mr. Kohler was several years ago a member of this congregation.

—Liberty, Mo., congregation has completed the new parsonage and installed therein its pastor, Graham Frank. A reception "at home" has been planned for Nov. 6.

—Dallas, Tex., Disciple churches are promoting an "Every-One-Win-One" campaign. H. D. Smith is president of the Dallas and Vicinity Preachers' Meeting, and he has appointed the following men to lead in this campaign: W. P. Jennings, George F. Cuthrell, J. G. Slayter, A. K. Scott and A. E. Ewell.

A War Bulletin From Headquarters

To The Churches of Christ in America

The fight upon the American Saloon grows fiercer every day. The battles are on; the issues are joined. The liquor people reading the signs in the stars, in very desperation are putting everything into this struggle for existence.

The crisis hour is come. Against whiskey men and their money and nefarious methods are arrayed the Temperance forces of every kind. Organizations of many names are fighting for their lives. Upon the outcome of this present struggle turns the welfare of home and school and church.

Some of the great religious bodies of the land are pouring their gold into this fight. The Presbyterians spend \$50,000 yearly. Many of their greatest and best men are at the battle front and dealing telling blows. What will OUR CHURCH do? Will the Churches of Christ be a power just now when Christ and Country calls us? It is a critical hour. No religious body is so bound by every consideration to meet the issue. We are the logical people to lead in this temperance crusade. This is our native land. Our cause and our Church were born in America.

When the victory is won and the American saloon no longer exists, may God grant that it may be said the Churches of Christ did right nobly their part.

Many churches and individuals have answered former appeals and made contributions recently. But thousands of churches and friends must come to our aid very soon to enable us to have a share in various local and state campaigns planned for the immediate future. The services of the National Secretary and a staff of effective speakers are the gift of the Temperance Board to these campaigns. It is our wish to have campaigners from our church in every fight throughout the nation in 1916. The hearty contributions of our churches and hosts of individuals make this possible.

There is no time to lose. Pastors, if when you read these lines, your churches have not contributed this year to this fund, may I entreat you as your servant that you give your people an opportunity at once to help us in this crucial hour. May I urge upon the thousands of others, not pastors, who read these lines to please send a gift direct to this office by return mail.

Dear friends of the Church of Christ, I shall await your answer with prayer and profound anxiety. Help your chosen officers now to get into every local and state wide campaign that shall be carried on during the next twelve months.

Let us have a share in a mighty fellowship whose task is the freedom of home and state and church from the dominance of the American saloon.

L. E. SELLERS.

National Secretary American Temperance Board, Box 501, Indianapolis, Ind.

BRIEF NEWS NOTES.

—The Men and Millions Team was represented at Liberty, Mo., by R. H. Miller, E. M. Todd, R. J. Dye and Bert Wilson.

—Hugh McLellan, of San Antonio, will conduct the Bible Studies in the School of Methods, San Antonio, December 13-17.

—First church, Philadelphia, Irving S. Chenoweth, pastor, is planning a Fall Festival for Nov. 18-20. A supper, a mite box gathering and a sale will be special features.

—President H. O. Pritchard, of Eureka, while on his visit to Yale, to attend a reunion of his class in the Yale school of religion occupied the pulpit at Ninth Street and the old Garfield church.

—The congregation at First, Winnipeg, Manitoba, recently presented its pastor, J. R. Blunt, with a handsome Bible with his name engraved thereupon.

—The church at Bowling Green, O., burned a few days ago. Arthur Stout, pastor, writes that the congregation will rebuild at once.

—Austin church, Chicago, made the Every Member Canvass Oct. 24, with results that went beyond the most sanguine expectations of the church leaders. The budget asked for was raised and nearly \$200 more. This church is going forward in every department under the pastoral guidance of A. R. McQueen.

—S. M. Martin, evangelist, has been spending several weeks in Chicago as the result of an unexpected cancelled engagement for a revival meeting in Oklahoma. He left last week for his home in Seattle where

he will hold meetings during November and December. Mrs. Martin who was recently seriously ill preceded her husband to their home by two weeks. She is getting well nicely and hopes to resume her duties as Protective Secretary of the Seattle Y. W. C. A. by Jan. 1.

—First church, Washington, Pa., held an interesting meeting October 10, the occasion of an Every Member Rally. The auditorium was blocked off in sections, according to the different years since 1849, when the oldest living member, Mrs. Ellen Keeney, took membership. Twenty different sections of years were represented by some one on the program. Walter Mansell serves the Washington church as pastor.

—W. A. Moore, pastor at Tacoma, Wash., has been presented with an automobile by members of his congregation and other friends.

—Judge Charles S. Lobingier, judge of the United States Court for China, delivered an address on "American Education in China," at First church, Lincoln, Neb., Oct. 28. Judge Lobingier is a former member of the First church, and is a son of Mr. and Mrs. George Lobingier, former members there.

—Chas. H. Hood, pastor at Coshocton, O., has recently been elected president of the Coshocton County Sunday-school Association.

—The Twin Falls, Ida., church reports itself entirely out of debt, the congregation having recently subscribed to cover all obligations.

Notes From the Foreign Society

Leslie Wolfe reports 110 baptisms from the Tagalog District in the past four months. Two of the converts came from the hospital in Manila. One is a young man who is a hospital nurse and who has just recovered from a severe illness, the other is an intelligent woman from the Provinces who underwent an operation that caused her relief from an infirmity of long standing. Among the converts is a German sailor who has been interned in Manila for a year.

Dr. L. B. Kline reported the opening of a library and reading room in connection with the hospital at Vigan. The books and magazines were furnished by private contributions. He hopes that other books will be added from time to time.

The Disciples in Aparri decided to rebuild their house of worship. They plan for an iron roof and a cement floor and board sides, if money enough can be secured. A subscription list is being passed around and work will be begun when \$200 has been subscribed.

The burning of the chapel at Singalon left the congregation there without a home. One of the brethren has placed benches in his home where the church and Sunday-school meet. To accommodate all, the Sunday-school meets in two sections—first the children's section, followed an hour later by the adult section.

Frank V. Stipp is now in Laoag, Philippine Islands, with Dr. Pickett. He remained in Manila only one day and then hastened on to his proper field.

Since his return home from the Congo, H. C. Hobgood has spoken four times in Lexington, once in Louisville, twice in Williamsburg, once in Nebor and once in Madisonville. He is received everywhere most cordially.

Miss Minnie L. Vautrin reports the first commencement of the Luchowfu Girls' School. This school was begun by Mrs. Justin E. Brown six years ago. It was started in an unused room in a gate-house with a teacher who had a few hours to spare each day. It was soon discovered that the school filled a real need and it attracted girls from the best homes. The first class consisting of seven girls, was graduated this year.

Charles S. Settlemyer reports that the University of Nanking opened with about

the usual number of students in most departments. The Department of Agriculture and Forestry has a large number of students. This department is now connected with the Chinese government and the students come from many provinces. A number of new professors have been added, several being Chinese graduate students who have just returned from America. The department has a budget of \$18,000 Mex., which is all provided for this year. The day schools are doing quite well.

Miss Gretchen Garat, of Akita, Japan, reports that the kindergarten opened on the first of September with almost every child in its place.

L. D. Oliphant and family reached Akita, September 25, just two years after their appointment. Mr. and Mrs. Oliphant have been spending a year in the Language School in Tokyo. They consider Akita a fine city and we know that they will be happy in the work there.

Dr. George Wm. Brown, of Jubbulpore, India, writes that the main event in August was the summer school. Including the Bible College students, about sixty were present. Lectures were given by O. J. Grainger, D. O. Cunningham, W. G. Menzies, C. C. Davis, Dr. Jennie Crozier and Dr. Brown. Dr. Brown reports the Sunday-school work growing in Jubbulpore. There were over 1,300 present the last Sunday in August.

S. J. Corey, Secy.

November 3, 1915.

Stereopticon and Social Service Lecture

EIGHT DAYS \$5.00

Efficiency Bureau

Desk 1

COLUMBIA, MO.



Your name, address and a 2-cent stamp will bring to you this handsome 'calendar.' This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 16 colors. If you would like to read some interesting facts, ask for *The Romance of Coca-Cola*. THE COCA-COLA CO. ATLANTA, GA.

LET US SEND YOU FREE

Our new catalog of Christmas and Fall Music. You will enjoy reading its enchanting descriptions, and you will catch enthusiasm for Christmas concert program making. Drop a post card now. Catalog free. Fillmore Music House, 523 Elm St., Cincinnati, O.



POCKET S. S. COMMENTARY FOR 1916. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in size but Large in Suggestion and Fact. Daily Bible Readings for 1916 also. Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c, Morocco 35c, interleaved for Notes 50c, postpaid. Stamps taken. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.



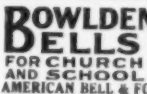
BOOK OF POINTS AND TESTIMONIES for use of Christians and Workers in all meetings. Answering Objections, Excuses or Doubts. Helps for leading and taking part in Prayer Meetings and in giving personal Testimonies. Better understanding of hard places in Scripture, etc. Full of practical suggestions. Don'ts for Workers when dealing with Inquirers. Cloth 25c, Morocco 35c, Agents wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.



Bible Readers and Christian Workers Self-Help Hand Book Short and plain articles by nearly 100 experienced Christian writers. Just the Help over hard places you have been looking for. How to lead, teach, testify, pray and grow. Young Christians, helper, experienced workers' guide. Pkt. size, 128 pgs., Red Cloth, 25c, Mor. 35c, postpaid. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.



BOOK OF PRAYERS Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps taken. Agents wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.



BOWLDEN BELLS FOR CHURCH AND SCHOOL. Sweet Tone Far Sounding Durable. Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

WE READ and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

NEWSPAPERS contain many items daily which would inform you exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business.

FOR YOU. Send Stamp for Booklet. THE CONSOLIDATED PRESS CLIPPING CO. 1109, 167 W. Washington St., Chicago.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Souvenir Plan No. 28. ESTABLISHED 1888. THE C. B. BELL CO. MILWAUKEE, OHIO.

One of Many Similar Letters We are Receiving These Days

"I want you to know how sincerely grateful I am for The Christian Century. I often wonder what our brotherhood would come to if it were not for the strong, clear note you are striking each week. A Christian journal with your lofty aims and your courageous and masterly grasp of the truth that needs to be spoken deserves not only to be read by all thoughtful men and women among us, but also their active service and support. As a token of the way I feel I am enclosing herewith two new annual subscriptions, one of which I solicited and the other of which I am paying for myself."

Our Regular Readers Are Our Best Agents •

Most of the increase in our subscription list comes from the spontaneous activity of our regular readers. They are as much interested in the truth The Christian Century stands for and the work it is doing as are the editors themselves. Hence many of them have formed the habit of securing new readers for us. We wish their number to be increased. Now is the season of the year when subscription-getting is easier than at any other time. Will you, appreciative reader, try during these months of November and December to pass this "good thing" along to your friends?

There are many among them who would welcome the opportunity of receiving fifty-two issues of The Christian Century. We are again and again receiving letters from new subscribers who have gotten the paper through some friend's activity which read like this: "I did not dream that there was published by the Disciples a paper with your broad outlook and your reasonable interpretation of our plea, and every week when I tear off the wrapper I inwardly thank Mr.——for calling my attention to The 'Century.'"

In reciprocation for your kindness in sending us a new subscription we will extend your own subscription four months. Three new friends added to our list would mean a year's subscription for you *without charge*.

Send The Christian Century for one year to

Name

Address

and extend my subscription without additional charge for four months.

Name

Address

